# STIAN MARIETARCE

# AND EASTERN CHRONICLE.

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RRIMA

BY SHELDON & DICKMAN. WILLIAM A. DREW, -Editor.

POLEMICAL

Prom the Evangelical Magazine.]

ILLUSTRATION OF SCRIPTURE. Lake xviii. 1-3 The first five verses of this passage, contain a parable—the intention of which, is to encourage the disciples to persevere in the hope of deliverince from the troubles of persecution .-For this purpose we are shown that an unjust judge-one that feared not God, not regarded man," would after much and continued importunity, grant a request founded in equity. Not indeed, because he was disposed to do justice; but lest he hould be wearied by the repetition of the demand.

From the consideration of what even a wicked man might in time be induced to erform, the Saviour teaches his followers derive confidence from the voluntary and ce goodness of the Deity. This sentiment is expressed without the intervention of imagery, in Matt. vii. 11. "If ye then, being evil, know how to give good gifts unto your children, how much more shall rour Father which is in heaven, give good hings to them that ask him?"

In the Deity there is no reluctance to bestow his favors and administer justice, which is to be overcome by intercessions the time for the display of his retributions, is immutably fixed in the purpose of infinite wisdom; and our prayers are-or should be offered, for the purpose of expressing our dependence, and with submusion to the divine appointment.

la the seventh verse a question is proosed-" shall not God avenge his own To which an answer is given in the eighth verse-" I tell you that he will avenge them speedily."

The disciples of Christ-the primitive believers in the gospel, are denominated the elect—especially those who were converted from Judaism. For they were reorded as chosen from their nation, to be me witnesses of the life, doctrine, and restriction of Christ. They are called, Elect, according to the foreknowledge of God''—" chosen (in Christ) before the boundation of the world." and in Rom.

The elect, or christian professors were objects of the most inveterate enmity, which manifested itself in every species of craft and cruelty. This persecuting spirit particularly distinguished the Jews. They exerted it at home, and carried it abroad wherever the disciples propagated or professed the gospel. They were the first and the most implacable adversaries of the gospel; and during the apostolic age, were directly or indirectly the promoters of all the violence and cruelty offered to the

Now it was perfectly natural, for the elect to "cry day and night," for an exemption from the dreadful evils under which they suffered. And we may addthat it was "a righteous thing with God, to recompense tribulation" to those who were the authors of these calamities.

Such however, was the deep and settled hostility of the majority of the Hebrews, against the christians, that nothing but the oversion of their power and influence. could abate their zeal to persecute. Their inflexible cruelty rendered them obnoxious to punishment, and their insubordination subjected them to its infliction.

Our Saviour observed the operation of the particular principles, calculated to call down those dreadful judgments, of which the Roman legions were the instruments. And he accordingly not only assures his followers, that God would avenge his elect but that he would do it speedi y.

In accordance with this assurance, in about forly years, the sceptre of eternal justice was extended over Israel, and at once, there was a mighty concourse of all bles, by F. A. Krummacher." S. R. S. the powers of desolation. Every means of persecution and annoyance were taken from the bigoted descendents of Abraham their authority and their influence ceased forever, and their miseries were consummated, and the elect of God avenged by the sword, captivity and dispersion.

S. R. S.

[From the Religious Inquirer.] "PRESENT FORM OF INFIDELITY."

A writer in the Observer under this title considers all as Infidels who presume to question the correctness and utility of any of the measures adopted, professedly, for the promotion of morality and religion.— The end being good, he appears to think the means must be sanctified, and to oppose any of them is an evidence of infidelity.

He contemns the idea that the Clergy, or others, of any protestant sect, wish to acquire influence by the interposition of any legislative acts which go to favor their particular views upon any religious sub-Ject; and disclaims for the orthodox, and all other denominations in this country, he wish for any thing approaching towards ed his finest trees, on which Meno set a tion to redeem and save them? a Union of Church and State. He states with great positiveness,-"there is no considerable body of men, I venture to say in this country, that wish for an Un-ion of Church and State. There may be individuals, though I know not of one-

for there is scarcely any subject in which | To me it serves for an exercise in patience. the people of these States are more united I was myself formerly actuated by the York, upon the subject of the decrees of ion, is assailed with a truculence, which

trary. But, to bring the matter near home, and not travel out of our own State, we would enquire of this writer whether he has ever heard of the late formal and respect to the considerable and respect to the considerable and respect to the considerable and will not admit enquire and retrainly grieved for the loss of the trees. And Meno's friends were angry with him for his forbearance. has ever heard of the late famous Litchin any case, merely on account of their ing a new house instead of that which had religious principles. Does he think there been consumed. a every few in community who would rejoice to have this rule established? And does this look as if there was a general work of Meno, - and many believed his that we have neither sympathy nor respect agreement, "that every sect, class, and denomination shall have equal powers and the heart of Meno beyond measure, and lie church. We believe it has embodied privileges"?

year of our Lord 1827, utterly refuse to pray in the Legislature of the State, betion was invited, and did officiate there? and after an opportunity of two years to reflect upon the subject, still the tender consciences of the same Rev. Gentlemen would not suffer them to "pray every where, to allow the Legislature the benefit of ers their prayers. One of these Gentlemen, in reply to the SPEAKER'S invitation remarked, in substance, that he had not seen cause to alter his views, or his determination concerning the subject. The name and title of this Gentleman is the Rev. Joel Hawes of Hartford, author of "Reasons for not embracing the doctrine of Universal Salvation." If requested, or if necessary, we could offer at least one reason why he ought not to embrace that doctrine, however ardently he may endeavour they suffered no want. to prevent others from doing it. One thing certain, he never can embrace it, and no Universalist would ever wish him to, until his feelings, his temper and principles are

Now what do the orthodox mean by a union of Church and State? We assert, without fear of contradiction, that if the Litchfield decision be the law of the land, there is at this moment, an union of Church and State in Connecticut, to all essential and practical purposes. Yes, an union far more edious and detestable than exists in England. But we all know what the orthodox mean by an union of Church and State. Dr. Ely has given us a clue to their understanding of the phrase, by the following declaration:-

" If the people of a commonwealth frame a constitution which renders Universalists ineligible to office, and even incapable of being electors, I do not call even that, any union of and State, but the exerc own liberty of self-government."

The orthodox may disclaim as much as they please, the intention of uniting Church and State; so long as the public understand the meaning which they attach to the expression, (and understand it they certainly do,) they will never be deceived by such false and hypocritical assertions.-They will always be judged by their fruits, let their professions be what they may.

[From the Evangelical Magazine.] "SPIRIT OF CHRISTIANITY."
Extracted from a work entitled "Para-

"In the neighborhood of Antioch, in been at bitter enmity, which was transfermaster for his sake. Meno, therefore, frequently conversed with his steward, and Silas converted him, so that he believed premises. and was baptised in the name of the Lord.

been before; and he ceased to speak ill of dience."

particular value. chief was done at night; he will deny it. mon delivered many years ago in the character of one, whom we cannot per- but little political desection.

the people of these States are more united than in this, that every sect, class, and denomination shall have equal powers and privileges, and that the civil and ecclesiated power shall be kept forever disasses of the same spirit. Soon afterwards Meno's Election and Reprobation. "My beloved triends brought two of the villains whom Attalus had suborned to lay waste the garden, and said, these men have confessed to the decree of the de nct."
the fact, therefore now thou mayest have misery, millions of ages before you were birm punished. But Meno answered, I

Sometime afterwards a furious fire broke field decision, concerning the admission of out in the house of Attalas. Meno haswitnesses in a court of justice? and wheth- tened with all his people to the spot, and er he has read the articles which appear- saved two of his enemy's children from ed in the orthodox newspapers, approving the flames. He thereupon went up to Atthat decision, and urging the propriety of talus and offered him his hand, saying,—excluding one whole denomination of let there be no longer enmity between thee christians from the right of legally sub- and me, and between thy house and mine! stantiating their accounts, or of testifying And Meno offered to assist him in build-

But Attalus turned from him, and was wroth in spirit and said, this fire was the to divine. For ourselves, it is well known words. And this circumstance troubled for the doctrines or decrees of the Cathohis friends said,—take no further account and perpetuated many gross corruptions But furthermore. Did this writer ever of that wicked man, but deliver him over hear, or has he forgotten, (if so we would to Satan!-But Meno said, he is still a gently jog his memory,) that certain Clerman, and bears in his boson a wounded gymen in the City of Hartford did in the heart. I will not curse him.

In process of time, Attalus lost all that he possessed, and he became exceedingly cause a Clergyman of another denomina poor, and suffered want with his wife and children, and Attalus himself fell sick with distress and grief.

Then Meno took courage and went again to him and said, -ah Attalus! let not discord prevail any longer between thee lifting up holy hands, without wrath and and me, but let us shake hands before we doubting." They again refused, for the same pious and liberal reason as before, Let us then in future live together as broth-

When Attalus heard these words, he looked at Meno with hollow eyes, and his face was distorted, and he turned it away. But his wife and children wept, and Meno wept also. Then did his friends deride Meno, and say, now surely hath thy heart exhausted its kindness on the unworthy wretch; what more canst thou do for him? Meno answered and said, all I can now do is to pray for him. And Meno secretly supported Attalus and his family, so that

After these days Attales become worse, and at length gave up the ghost When Meno heard this, he wept for him and attended him to the grave, and became the protector of the widow and orphans .-The people then said, how is it possible for a man to act thus? But they knew not the spirit that dwelt in Meno."

> [From the Religious Inquirer.] CONSISTENCY.

The Editor of the Philadelphian (Doc is to Universalism. He admits, we think very justly, that Universal redemption must necessarily result in the salvation of all mankind. In an Editorial article head- free from the defects, which have brought ed "Ancient Universalism" he says, "For myself, I must admit, that if Christ intended to redeem and save all men, and actually died with such an intention, then will that they who would live in a house of dered by them who believe in the Deity all mankind be saved: but I deny both the premises and the conclusion." In this we wonder that it has not occurred to their own think him far more consistent than those minds, when reflecting on the spirit of the who admit the premises, that is, that Christ church, with which they have begun this actually died for the salvation of all man- warfare. For, do we hear a love of myskind, and yet believe that a part will be tery alleged against the Catholics? thodox opinion. But we think the Edi- friends have renounced, save that of the consistent with his own acknowledged sen- Catholics are to be dreaded for their bigottiments. He says, with respect to Uni- ry. And are the Orthodox free from bigversalists. "Their system renders men Syria, dwelt two families, who had long they can make, if there is no redemption ter the dimensions of their own creed. red from the parents to the children. At- case, if Christ did not actually die for them consciences the charge of a similar spirit? talus and Meno, the heads of these fami- with the intention to redeem and save Is it not true that, in the very midst of this ing to have seen some explicit acknowllies, seized every occasion to annoy one another, and their animosity increased every believelh not shall be damned. We should be fondly call it, there is a body of men, ery day. Now Meno had a slave, who like to inquire of the Doctor what those who inflict all the disabilities, which the was a disciple of the Lord, and walked for whom Christ did not die, should be- age admits, upon those, who differ from worthily of the gospel, and was faithful in lieve, that they may not be damned? Must their opinions? Where is the mighty difall things, so that Meno esteemed him they believe in Christ as their Redeemer ference between burning the body of a highly, and placed him over his whole and Saviour? Certainly not: for upon his heretic, and scourging his soul? Who household. The name of this slave was principle, that Christ did not die for them would say it was a greater evil to have his office was performed, by the religious ob-Silas. And in all that Silas did, God was with the intention to redeem them, this property confiscated, than his character with him, and blessed the house of his would be requiring them to believe a lie, traduced? No: we are convinced that if worship of God, of which you have set so

he will soon do thee a still greater. But is his consistency? It puts us in mind of Orthodoxy. To go no further, look at the path of true piety is so plain as to require the closing sentence in an orthodox ser- last Spirit of the Pilgrims, in which the

Town of Rhinebeck in the state of New- suade ourselves to name in this connex-

HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL.

THE ORTHODOX AND ROMAN CATHO-

We have observed with considerable surprize, the excitement that has lately been called up by the Orthodox party, on the progress of the Roman Catholic religion. The pulpit and the press have sounded the alarm. The vials of rebuke have been poured forth, and the Catholics been made to drink of their bitterness .-Why such a storm should be raised to beat upon the Catholics, who resemble the Orthodox in so many respects, we are unable of Christianity. We cannot forget its persecutions of the saints: we fear that its spirit is essentially a spirit of bigotry and exclusion. Accordingly we should deprecate as sincerely as any one, the prevalence of this system in our community. We do not say that it would be fatal to our free institutions; but its influence, we believe, would be highly dangerous; for the spirit of politica! freedom and that of religious bigotry can assimilate little better than the iron and the clay in the prophetic image. Still more, we should dread its effect on religious knowledge and christian virtue. Its gorgeous rites and poetical associations could hardly compensate for the absence of the rational faith and spiritual worship, which the vital wants of the soul demand.

Much as we are opposed to the Roman Catholic system, however, we cannot fall in with the Orthodox hue and cry on the subject. They are the last persons, by whom it should be assailed. For what can be found in the Roman Catholic faith so very exceptionable which is not equally found in the Orthodox faith? And what is there upon which the Orthodox pride themselves which is not contained, in greater length and breadth, among their

Catholic brethren?

Do the Orthodox believe in the doctrines of grace? So do the Catholics. Is a belief in original sin, the trinity, atonement and special grace the glory of the Orthodox? It is no less so of the Catholics. Is it a merit with the Orthodox to elevate revelation at the expense of the reason? It is an equal merit with the Catholics .-Is zeal to spread their faith and proselyte tor Ezra Stiles Ely,) is as much opposed adversaries, the pearl of great price in the to the Orthodoxy of New England as he crown of Orthodox virtue? They are surpassed in this very grace, by the Catholics whom they would put down.

On the other hand, are the Orthodox reproach on the Catholic church, since the commencement of the reformation? We will not apply to them the homely proverb, lost forever, which is now the general or-beg to know, what mystery our Orthodox prise of our booksellers, that a complete thodox opinion. But we think the Edi-friends have renounced, save that of the tor's subsequent remarks are equally in- single doctrine of transubstantiation. The otry. The Catholics have been a persecarcless and frequently hardened in sin, cuting sect. They have lighted the fires so that thereby their damnation is secur-cd." How can it be secured by their carelessness? or how prevented by their lorded it over the heritage of God, and enwatchfulness, or by any exertions which deavored to shape the faith of mankind affor them, -which must be their hopeless And can the Orthodox wipe from their enlightened and improved community, as that they might thereby escape damnation. public opinion permitted, we who escape eminent an example, and by the warm This is a just conclusion from the above not any suffering, that can practicably be strains of christian and devout affection inflicted, should not escape the hottest fires The Editor further says. "It is safest of persecution, from men who assume it for a general Thanksgiving From this time forward, Meno became for man to secure an interest in Christ now their right to dictate to their brethren, the a totally different man from what he had by evangelical faith, repentance, and obe- limits of their faith, and to pour upon the We inquire again, whom would unhappy recusant the direst fury of their Attalus, his enemy, though Attalus hated he advise to secure an interest in Christ? indignation. If our language seems strong, and persecuted him more than over, and Was there not an interest in Christ secur- we ask if there is not reason for it? And daily did him fresh injury. By such for- ed to those he has redeemed, before the to him, who doubts, we have only to say, offer to the gracious Father of Lights for bearance Attalus was still more exaspera- foundation of the world? And can the look at the newspapers, fracts, and peri- his inspiration of our public councils with ted and he hired wicked men to lay waste unredeemed ever secure an interest in odicals, which are deluging the country, wisdom and firmness to complete the Nahis garden in the night, and they destroy- him, seeing he did not die with the inlen- with a torrent of abuse and denunciation tional Constitution, is worthy of men, who, of sects and individuals, against whom the devoted to the pious purpose of religion, We are disposed to give the Editor cred- very spirit of calumny can invent no more desire their accomplishment by such means Then Meno's friends went to him and it for an open avowal of his religious sen- plausible charges, than that they do not a advance the temporal happiness of their said, if thou dost not revenge this injury, timents; we admire his candor, but where come up to the standard of an exclusive fellow-men. And here, I am persuaded,

headed and right hearted man who may read our columns, if the warfare against the Catholics can be waged with any consistency, by the bands of Orthodoxy, whose watchword and banner are so nearly the same, with those against which they are arrayed? Let us, in the name of peace and charity, protest against the attacks of one exclusive system upon another, with this spirit of vengeance, which is a curse to the community. Let us resist, in the beginning, the encroachments of a religious zeat, which, unlike the wisdom nom above, is neither 'pure, peaceable, gentle, nor easy to be intreated,' but which, true to the memory of the great exclusionist of patriarchal times, lifts its hand against every man, and challenges the hand of every man against itself .- Chr. Register.

We have more than once alluded to the

shocking doctrine, that the Supreme Beng suffered in the person of Jesus Christ. We are anxious to make it a subject of attention, because we think it the most offensive part of popular Orthodoxy, and yet part which cannot be removed without the destruction of the whole. The Trinitarian is reduced to this dilemma; he must either believe that God suffered on the cross, or must acknowledge that mere human nature suffered on Calvary. The latter admission strikes at the root of the popular doctrine of atonement, and leaves many of the associated doctrines to die for want of support; from the absurdity and impiety of the former statement we are glad to see most Trinitarians recoiling. Common sense and the better feelings of their nature are too strong for so outrageous a faith. Yet some fanatics at the present day do not scruple to present this doctrine in the clearest manner; they have the merit of consistency. We adduce two examples which are given in a late num-ber of the Monthly Repository, and which are the more worthy of notice, as they are taken from periodical works patronized by the sects to whose interests they are devoted. We do not charge upon all the readers or friends of a religious magazine, he sentiments expressed in its articles; we have felt the injustice of this mode of attack too sensibly to be blind to its character. But it is perfectly fair to quote with distinction, language which is permitted o appear without editorial remarks in the pages of a work designed to represent the opinions and gratify the tastes of a particular denomination.

In the Protestant Methodist Magazine for September last, are these lines, among others, "On the Agony and Death of the Saviour."

Let all Creation blush at her Creator's anguish: I ask no more! a voice from yonder skies Reveals the cause divine why great Jehovah dies! Again, from the Gospel Magazine for Oc-

tober:
To the rich fountain of thy blood:
Thou great incarnate, precious God,
My soul desires to fly.'

We only ask, that these lines be pon-

[From the Nachville Republican.]

CHURCH AND STATE.

It is not at all to the honor of our counry, or to the credit of the literary enter-Washington, has never been published-His sentiments on any subject would be entitled to attention and respect.

In 1789, when he visited New England, the Presbytery of the Eastward convened at Newburyport, and presented to him an address in which they said:-

"Among the objections to the Federal Constitution we have never considered the want of a religious test, that grand engine of persecution in every tyrant's hand, but we should not have been alone in rejoicedgment of the only true God and Jesus Christ whom he hath sent, inserted some where in the Magna Charta of our country; we are happy to find, however, that this defect has been amply remedied in servance of the Sabbath, and of the public which run through your late proclamation

To this address, which was more pious than politic, Washington with his caracteristic prudence and wisdom made a reply, from which we extract the following: "The tribute of thanksgiving which you

To this consideration, we ought to ascribe the absence of any regulation respecting religion from the Magna Charta of our country. To the guidance of the ministers of the Gospel, this important object is, perhaps, more preperly committed. It will be your care to instruct the ignorant and to reclaim the devious-and in the progress of morality and science to which our government will give every furtherance, we may confidently expect the advancement of true religion, and the completion of our happiness.

#### THE INTELLIGENCER.

-"And Truth diffuse her radiance from the Press."

### GARDINER, FRIDAY, APRIL 2.

BANGOR SEMINARY. gor containing a Survey of the Theological Seminary in that town, lately published by order of the Trustees, that the orthodox Congregationalists in Maine are divided as to the expediency of keeping up the Bangor School or establishing another that shall be more respectable and profitable to them. The argument of the Trustees in favor of austaining the present school is very feeling, and in one particular so strong that we do ourselves think it entitled to paramount consideration. We allude to what they say about their Charter, which, being obtained sixteen years ago when the orthodox were stronger, or their plans not so well understood and fearlessly resisted as they now are, secured to them exclusive privileges-privileges giving them a sectarian advantage which no Legislature of the present day would be likely to allow them. They then got an advantage out of the State, and think it will not answer to give it up, as they have no prospect of securing such again. The argument is good, and with men who wish to get exclusive privileges from Government will be deemed conclusive. It is as follows:

"But there is one thing more, which deserves the attentive consideration of all who are interested in the question before us. We refer to the Charter of this Seminary -- a paper in our view of immense value to the churches of this State. Let any man, acquainted with the subject of charters, look at this, and then say, whether it would be wise in us to surrender it. It secures to us all the privileges and immunities which can be desired-and it is free from Levislative embarrassments: a circumstance of unspeakable moment, in these days of esperity and opposition to the truth.

Ask the Legislature of Maine, or of Massachusetts, at the present time, for an Instru ment like the one before us, and what would be their reply? The religious institutions of the present day are looked upon with a jealous eye. In some of the States they are unable to obtain Charters of any description,-In others, they are obtained only with extreme difficulty, and after all, are so entangled by legislative interference and restrictions, as to be little better than useless. Now we ask those who are interested in the question under discussion, to examine this point in all its relations, and then say whether it would be wise to surrender the charter of this Institution, with the certain prospect before them of being unable to obtain another with half the privileges and immunities of

The Charter is published in the pamphlet. It is indeed such as no denomination can expect to obtain from Legislatures in this enlightened day. It establishes, in the name of the Commonwealth, "the Maine Char. ity School, for the purpose of promoting religion and morality," giving to the Trustees, eight of whom are orthodox ministers and the other two orthodox deacons, the right of filling their own vacancies with such men as they may choose, the privilege of holding \$250,000 or funds which will produce an annual interest of \$15,-000-exempt, we presume, from taxation; the liberty to prescribe such rules of faith and practice to the students, and appointing such officers to teach them in doctrines as they please, &c. without any restrictions or legislative embarrassments whatever. Such a Charter as this never ought to have been granted; and though the Trustees boast of the advantage they have got out of the State, we are not aware that it may not yet be in the power of the Legislature to make such alternnot be surprised, and certainly should not regret, if, after this boasting, the Legislature should convince them, that in this country we have no Law which like that of the Medes and Persians, altereth not.

The orthodox appear to be convinced that the day of their controlling the representatives of freemen is at an end. Light and knowledge have increased, and in proportion as these have prevailed, the iron power of orthodoxy has been compelled to relax. We look forward to the day, when its tyranny shall be no more .-We suppose, however, that they would call the present an age of darkness; and would find the greatest flood of light in what has hitherto been falsely called the "dark ages." Then orthodoxy undisturbed showered its blessings on the world in the form of racks, gibbets, halters, fire and faggots.

But though-they can no longer hope to obtain exchusive favors from our Legislatures, they do not despair of accomplishing their purposes by other means .--What they cannot effect by Legislative partiality, they are determined to accomplish by coalitions and combi nations among the people; forming Societies beyond the jurisdiction of law, obtaining immense sums of money, establishing a religious police and extending a social influence throughout the country. In this way they are endeavering to enact laws over public opinion which shall be more arbitrary and tyrannical than legal enactments, having penalties which shall be visited in the form of cruel persecutions on all who dare refuse to bend the knee to the idol which they set up. Public attention should be now called to this point; for there is danger there. Let them be met at every point.

As we have introduced the subject of the Bangor School, we will take this occasion to cast our eye over some other parts of the Survey. We know not how it may appear to others, but with us the assertion that the orthodox are the people and that wisdom will die with them, seems as ridiculous as it is unfounded in fact. Claiming all the learning and all the religion of the world, they are, and long have been, in the habit of speaking of those sections of country where they have no preachers of their school to dogmatize over the people, as destitute of the means of grace-mere heathens,-when the truth is that in all these sections there are almost as many preachers as there are school districts. As an example in point we copy the following from the Survey. p. 11.

Towns and plantations are growing up in almost every section of the State, whose mogal condition is deplorable almost beyond de-

scription-[because there is no orthodox congregational minister there to secure them for the calvinistic fold,]-and if suffered to remain destitute as they now are, another generation will find them sunk in the most hopeless kind of heathenism.

This is a gross libel on the character of the Stateparticularly of the enterprising and industrious settlers on new farms. We trust the people out of Maine, will make all proper allowance for the zeal of the orthodox to make it appear that their presence and government are of great importance, by misrepresenting the condition of the people where they have not established their control. The above representation is untrue. There is no town in Maine where the ministrations of the gospel are not enjoyed, from preachers of some christian denomination. No part of New Englan !-- no part of the Protestant world-has a greater number of religious teachers in proportion to the population, than Maine. Evils will indeed exist in new towns sparsely settled; but time must overcome them by adding to the population; the presence of an orthodox minister cannot obviate them. They may, indeed, take from them every tenth sheaf and a larger proportion of their hard earnings; but they will never make them roads, fell their forests, burn up their logs, plough their fields nor till the land for them. They concern themselves with nothing but the harvest. Of a piece with the above slander is the following :

"We must therefore have a Seminary of our own, or, in all human probability, this State will never be supplied with any thing like an adequate number of well qualified preachers of the gospel; and what we now deplote, must every year become more and

Of what unspeakable importance is the School at Bangor to the State of Maine! It is, really, the salt of the Commonwealth! Unless a few teachers in that School can be supported in making calvinistic ministers to supply the market, the whole State must come to nought. Such assumptions as these are ridiculous .-Let that School be buried in the grave; and we doubt not Maine would still progress in knowledge, virtue and religion as well as the other States in the Union. It ought to be un lerstood, however, that whenever this kind of people speak of religion, of the gospel, &c. they mean Calvinism; and that the benefit which the State is to enjoy from their preachers, means the advantages which the orthodox are to obtain by their labours. Hence the Trustees say :

"The day will come, it is near at hand, when the congregational churches of this State will see and feel, if they do not now, that this Sensinary is an engine of immense importance.

We suppose this engine is to propel the orthodox by steam into the places of civil power. This they every where regard as a desideratum "of immense importance," and through the operations of this "engine" they probably design to do their part towards erecting an ecclesiastical hierarchy in this country.

We farther learn from the Survey, that the Seminary has property in the form of real estate, Bank Shares, Notes, &c. to the amount of \$42,248 82 most of which has been obtained by begging from Maine to Carolina. Deducting, however, what the Institution owes, three fourths of what is due from beneficiaries, &c. there is left but \$19,106 73. The Trustees furthermore say, that since the establishment of the Sem inary eighty beneficiaries have been educated for the ministry and that the whole amount bestowed upon them has been \$12,000. This makes each preacher cost \$150,-cheap enough. But in all sales the price should have a reasonable relation to the cost. No one ought to demand more than \$175, for what cost \$150. In giving this price, however, we suspect our new towns and plantations would not generally obtain a very profitable bargain.

We know nothing of the particulars which makes it desirable to the author of the following note, and other friends in Gray, that it should be published. We suppose, however, that having "increased his faith" and tasted of that truth which "maketh free indeed." he wished to have his connexion with the orthodox church in Gray honorably dissolved, but that the latter could not forego the satisfaction of avenging itself by a papal excommunication, before it would allow him to depart. At least, we have known many cases, where embrace the doctrine of God's universal love and salvation, have been refused dismission, it according more with the spirit of the church to excommunicate, and so if possible to brand the person with disgrace. In all such cases we think well of the person's taking an early opportunity to excommunicate the church first.

This is to notify the Congregational Church in Gray, of which Samuel H. Peckham is pastor, that having requested to be discharged and freed from the above church-a re quest which I am denied-and being dissatsfied with their proceedings, I deem it my duty to declare to the above church and the public that I no longer consider myself a member of said church, and do hereby take my discharge from it. Amos Colley. Gray, Maine, March 16, 1830.

AMERICAN TEMPERANCE SOCIETY.

The orthodox exclusives of Massachusetts have been called lately to experience a most mortifying and overwhelming defeat in the Legislature of that intelligent and patriotic commonwealth. We allude to their plan of obtaining, under the pretence of benevolence, such a charter from the Legislature for their "American Temperance Society," as would enable them to circumvent the unwary and promote their sectarian projects. In our last the subject was mentioned; but we choose to call attention to it again, for we deem it of great importance to the public as well as highly creditable to our parent State. It appears by the Report of the Judiciary Committee, of which the Hon. L. Saltonstall, of Salem, was chairman, (to whom the petition for an Act of Incorporation was referred,) that the "American Temperance Society," so called, was formed by a few orthodox individuals in the Vestry of Park Street Church, in Boston, in January 1826. In the following February a Constitution was adopted, in which it was provided that persons of all sects might contribute to the funds of the Society, and that those giving certain sums might be considered honorary members; but that no person should be entitled to an active membership, or have any voice in the appropriation of the funds under the constitution, or the emplayment of Agents, devising plans of operation, &c. unless he was voted in to this right by a majority of those already having an active membership in the Society. It so happened that all of these were and still are, as it was designed they ever should be, high Calvinists or thorough going orthodox men. Deeming it the right of the Legislature to inquire into the object

of any petitions for incorporation, the Judiciary Committee, previous to reporting, sent for persons and papers. The officers of the Society summoned to appear before the Committee, in answer to the questions, hesitated not to avow it as the determination of the Society not to admit contributors to an active membershipat least not enough to approach any where near a majority-unless they believed the orthodox creed and would co-operate with them as sectarians in the general designs of the orthodox community. This sectarian exclusiveness, under the plea of general benevolence and the name of "American" was regarded by the Committee as obviously exceptionable-as anti-republican and dangerous; and consequently Mr. Saltonstall made a report to the House giving a statement of facts; expressing his fears as to the real object of the Society and the disapprobation of the Committee in an very easured terms.

When the subject was thus introduced to the House the bill of the petitioners was ably and with spirit opposed by Dr. Brooks, a Universalist clergyman, member from Barnardston. This opened the way for a full discussion of the merits of the bill and the designs of the Society. Mr. Saltonstall, in an able speech which he made on the subject, as well as Dr. Brooks, Mr. Clark, of Watertewn, Childs, of Boston, and others, honorably sustained the cause of religious liberty .-Such men are an honor to the old Commonwealth, and should be prized and sustained as real friends to the republic. If we had room for the Report and Speech of Mr. Saltonstall, it would give us great pleasure to present both to our readers. They contain the most just and important principles—principles which should be received as governing maxims by all who seek the perpetuity of our republican institutions. His Report and Speech are deserving a place by the side of the Reports of Hon. R. M. Johnson of the U. S. Con-

The long and short of the sequel is, that the orthodox were defeated by the introduction of an amendment to the bill, declaring that any man who should contribute as much as orthodox men should be allowed to vote in the Society. This amendment, though violently opposed by the ortholox members in the House, and orthodox ministers in the lobby, was carried by a vote of 175! to 64. Immediately after the passage of the Bill, as amended, the Executive Committee of the Society, by their Chairman, sent a letter to the Speaker declining to accept the bill thus deprived of its exclusive character, on the ground that the amendment would "have the effect to take from their (orthodox) hands the control of the funds," and requesting the House to postpone the Bill indefinitely,-i. e. dismisit altogether-obviously because they feared farther developements on the subject should the Bill still continue in the Legislature. This question was taken on a motien for indefinite postponement- and decided against postponing by a vote of 150 to 64. The latter number seems to have been the whole orthodox strength, and they kept it together to the last.

We trust this disclosure and these decisions may not be lost in their warning voice to the American people.

CATHOLIC EXCLUSIVENESS.

We know that the words heading this short article are solecism; for whatever is catholic cannot be exclusive but so much has been said of the intolerance and exhorizones of Roman Cannies in Europe, where the charges against them have been and in some measure are still true, that the phrase as a popular one may safely be adopted. But Catholics have not always falsified their name. In this country, particularly, we believe they have very uniformly manifested a truly catholic spirit. As a case in point we mention Maryand. This State consists chiefly of Roman Catholics The Constitution of Maryland was formed in 1776. when the Catholics were even more numerous relative ly than they are now-having a very great majority in the Convention. They, in framing the Constitution, with few or no examples of liberality before them, declared that all men are free to choose their own relig ion, and to support it without being obliged to contribute to the support of any other. No State has gone further than this, in its maxims of religious liberty Indeed, it even goes beyond all other States in one re spect; for in the Constitution of that State it is express ly provided that no gift or devise shall be made of more than two acres of land, without the consent of the Legislature, for any religious use. In other States, the priests are permitted to visit the body of the sick and dying, and, taking advantage of their weak state of body and of mind, by the promises of heaven and the terrors of hell, extort from them all that worldly estate which the laws of nature and humanity would decree to the use of the bereaved widow and orphan children In this particular, the Catholics of Maryland have manifested more liberality and republicanism than the Protestants of any other State. We believe that provision in the Constitution of Maryland to be a wise and salutary one.

#### INHUMANITY.

In noticing a paragraph recently published in New York by a member of the American Bible Society, in which the sectarian iniquity of that establishment is made plain, Br. Whittemore, editor of the Trumpet, copies from one of its pages the following Note, which will show that however religious the officers of the Bible Society may profess to be, humanity is no very striking characteristic of those gentlemen:

"The relation of the following facts is made to show, that even females, when not able to subserve the interests of this Institution, are treated by its official members, if not with brutality, at least with something nearly allied to it. On Friday afternoon, Dec. 18 1829, a very decently clad woman was observed sitting on the steps of the Bible Society Depository. As the Agent was going out to his dinner, he noticed her trembling violently, and inquired the cause. She re-plied that she was cold. He passed on. Soon fer, another person, who is high in the employ of the Society, passed down the steps. and observed her vomiting; he supposed the woman to be intoxicated, and proceeded to his carriage, in which he was soon conveyed to his comfortable home. In a short time, a group of idle boys crowded around her, and began to make a noise, which attracted some gentlemen to the spot, who soon ascertained what was her distress .. They assisted her up the steps into the entry of the building, and shutting the door, requested of the Rev. Secretary leave to take her into his office, where was a good fire and comfortable hed This he peremptorily refused, and wished her to be taken elsewhere; but removal, at this crisis, was almost impossible. A request was then made to have her taken into some one of the rooms, where she might be made comfortable, but this was also denied; and although there is a family residing in the house, with every convenience in abundance.

this poor creature was continued in the entry, and was there delivered of a son. Scarcely had the little innocent made its unwelcome appearance in this troublesome world, when a back was called, and both mother and infant put into it, and taken to the residence she had left in the morning, situated in the Bowery, notwithstanding the extreme cold weather. The journeymen book-binders employed in the building, hearing of these circumstances, and understanding that a donation would be acceptable to the distressed woman, immediately raised a subscription among themselves, and sent it to her, in or der that she might not suffer at home. The following Sunday the infant died, and was consigned to that tomb which is not more cold than was his birth-place, or than the hearts of those who occupy it."

#### "THE TREE OF LIBERTY."

Our thanks are due to a friend in Philadelphia for copy of "An Address in celebration of the birth of Washington, delivered at [in] the Universalist Church in Philadelphia, Feb. 28, 1830, by Zelotes Fuller.' The design of the speaker is good and does credit to his patriotism and love of liberty. To an article with which we are in the main pleased, it is perhaps hardly courteous to oppose objections; but with the strongest fraternal regard to the author, we may be permitted to observe that some parts of his address appear rather too much like the effusions of an ardent enthusiasmcommendable enthusiasm as it may be-if others are not incorrect as to fact. Having said this it is due to the author that we mention some cases in point

"By the generous systems of laws we have adopted, all religions are tolerated and protected." p. 5. Again-

"Here just and liberal sentiments, civil and religious are tolerated," &c. p. 6.

Senator Johnson would tell friend Fuller that "what other nations call toleration, we call religious rights." Toleration supposes an established religion, dissenters from which are tolerated. But we have not, as yet, an established religion in this country; as yet therefore it is not proper to speak of toleration in the United States.

"Not so with other nations. Look to Switzerland and Poland, to Holland and Venice. and instead of-religious liberty-you will elrold the ravages of tyranny."

We believe that in each of these countries, all religions are tolerated-certainly it is so in Russia, Switzerland and Holland, and we think also in Poland and

"Every species of creeds, and variety of faith, receive equal toleration [in the U.S. and protection. The freedom of inquiry, the right of private judgment, the freedom of the press and of public speech—are privileges which the laws of our common country guarantee to every citizen." p. 7.

For the rights of private judgment, &c. we believe we are not indebted to "the laws of our common country." They are inalienable, and reserved to the people. Law protects us in the exercise of them.

"Here, if a man rise to eminence, he rises by merit, and not by birth, nor yet by main-

We wish it was in our power to believe this. So few nen that have risen to eminence, have we seen rise by merit," that we have sometimes been almost discouraged as to the purity and preservation of our institutions. Men of merit are seldom office seekers: and as things are managed, how can a man rise to eminence who does not manage through the agency of his puppets, he being behind the screen, to bring himself before the public and secure an election? Men of mer it have an aversion to "rising" as an object for every cavenger to throw filth and clubs at. We fear that nore people rise by "mammon" if not some by the influence of "birth" or honorable parentage. Sons of office holders are not always the ones who come short f "treasury pap," and official titles.

"Here, talent is not frowned into silence or rampled in the dust for want of gold to support its diguity; nor for the want of noble paentage; but commands the respectful attentions of all the truly wise and candid, however obscure the corner from whence it emanates, and receives that encouragement and support from a generous government, to which it is justly and lawfully emitted." Ib.

Would that it were so. We me may not be so now; but certain it is in our mind we have not always seen it so heretofore. Without the mighty claims to distinction which "gold" and "noble parentage" give, we have often seen the talented poor oppressed to the dust, and virtue's voice overpowered y the clamorous ravings of noisy demagogues. And we believe the people of New England are not in these things more obnoxious to censures than our more southern brethren.

"We are as a nation, enlightened, well informed, too much so, we think, ever to be duped or imposed upon." \* \* \* \*

"From Maine to Mexico, and from the Atlantic to the Western wilderness, is exhibited one continued scene of peace and plenty."

"Our schools, colleges and universities, are not surpassed by any in the known world, so that there is no necessity of going abroad to receive a complete education in any branch of erudition, or in order to be fitted to practice any of the learned professions, known to the present age." p. 8.

This is certainly a beautiful picture—the real Utopia. But we have doubts as to the genuineness of the original. Generally, indeed, our nation is well informed, but experience has satisfied us that it is not "too much so ever to be duped or imposed upon." Our doubts as to the proper quantum of the right kind of intelligence in the American people to enable them to govern and to prevent office hunters from first deceiving and then governing them, have been increasing for years. And if Br. Fuller in surveying our territory from Maine to Mexico, cannot, instead of "one continued scene of peace and plenty," find a sufficiency of internal strife, poverty and wretchedness to authorize some drawback from his tempting description, all we can say is he must be favored with remarkably convenient and desirable optics. Our schools, and seminaries of learning are very respectable; but we doubt there being any in this country equal in all respects to the universities of Cambridge, (Eng.) Edingburg and Gottenburg: if it were so, why do so many students of America visit England, Scotland, Germany, and even France, to implete their education?

We repeat, we approve the design of the address and much-very much, of the sentiment in it. Our criticisms are bestowed from a friendly motive.

FAST DAY.

The Annual Fast in this State will be on Thursday next. On that day may we all Fast in such a manner

as forever hereafter to practice according to the folio

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ing suggestion of the Governor in his Proclamation "May we remember in our petitions, the poor and the destitute, the sick and the ap flicted, the widow and the orphan; and may our charities, our kindness, our sympathies and our protection be extended to them all

#### NEW SOCIETIES.

A Society of Universalists was duly organized Danvers, Mass. on the 8th ult. The following brei ren where chosen officers for the current year. Pen Potter, Clerk; Capt. Wm. Francis, Capt. Elisha Prat and Mr. Joseph Potter, Standing Committee; Joseph Gray, Treasurer; J. Potter, Collector. It is ex pected that this Society will be able to employ a preacher the greater part of the coming year.

A Society of Universalists has been lately organized in Albany, N.Y. Br. W. S. Balch is at present labor ing with this Society, and it is said in the Evangelie Magazine, that he is very successful in turning people from darkness to light, and from the power of Sats

#### NEW WORK.

Proposals have been issued in Portland for publishin by subscription the Works of the late Rev. John BISBE, consisting of Sermons, practical reflections literary articles and some poetry. It will be handsom ly printed in the octavo form, covering about 500 pages;-price two dollars per copy. It will make-wha is very much wanted in our order—a good family religious book, such as we hope will be very acceptable and extensively patronized. It will also contain sketch of the life of the Author, by an intimate friend, For a more particular description of the proposed warf the reader is referred to an advertisement of the Prospectus on the other page.

We have filled out our first page this week, with several interesting and useful selections from contempora ry Journals, not doubting this arrangement will be seen ceptable to the reader. On the subject of one of them that from the Boston Christian Register, heade "The Orthodox and Roman Catholics," we worl observe that we have seen in several orthodox paper of late some very severe and solemn warnings to the people of the United States against the prospect-wh they say is real and alarming, -that the Pope of Rome is about to establish an Inquisition in this Country. Whether in this they intend to draw off public attention from their own plans for establishing an ecclesia tical hierarchy in the United States, so that they man proceed unobserved, we pretend not to say; but we di ay that there is not much consistency in ridiculing and hooting the idea that the orthodex may yet succeed in uniting church and state, and at the same time con tending that the Roman Catholics are likely to erect the accursed Inquisition in this country.

#### ORIGINAL COMMUNICATIONS.

#### SHORT SERMONS-NO. 14.

TEXT .- "Whosoever will, let him take of the wa-ter of life freely." - Rev. xxii. 17.

Water is one of the most useful elements of nature. Water is necessary to the life of all vegetable and animal existence. No herb grass or tree; no plant, fruit or grain can b produced without water. All the various juices, liquids and alimentary substances have their foundation in pure water. The dows showers, and fountains produce and refresh every living creature which creeps upon the earth, swims in the deep, and flies in the air Every beautiful color, every fragrant flower and every cheering substance springs and grows by means of living water.

Soon all living creatures and things would fade and die were not this all important clement universal and abundant, in all parts the earth. Men and beasts would in a she time faint and wither to the dust, and the richest parts of the globe would become barren desert, were the rain and dews of heaven withheld. Since water is of such use to man in this state of being, to supper and comfort, and clothe him, how suitable salvation to the children of men should be

set forth by living water! God himself is called a fountaia of living water. So his spirit is called a well of wa ter springing up into everlasting life. So the chapter of our text the salvation of the gospel is called a pure river of the wa life, clear as crystal, flowing from the throne God and the Lamb. The prophet speaks of a fountain opened to wash in from sin and uncleanness. "Another prophet says, Toca ery one that thirsteth come ye to the waters. So in our text, the apostle invites whosever will to take of the water of life freely.

As water is of a cleansing quality to the body, the raiment, the furniture and habitation of men, so the gospel salvation cleanses from sin, guilt and all spiritual defilement.

Again, as water refreshes the thirsty body so the spirit of grace and truth refreshes the

minds and hearts of men.

Again, as water makes the earth fruitful. so the spirit of God causes the christian to bring forth the fruits of the spirit, love, joy. peace, &c.

Once more, water unites distant places, and aids in bringing the produce of different countries to meet in one market, and pro-motes a social intercourse among the differ ent tribes of men, and thus promotes then mutual advantage and happiness. So the impartial spirit of the gospel of Christ promotes peace on earth, as well as proclai it. Hence the universal call or given in our text for all to come and partake

of the water of life freely.

Listen to the general proclamation. The spirit and the bride say come. Let him that heareth say come. And let him that is athirst come. And whosoever will, let him take of the water of life freely.

God is a spirit. The Father of the spirits of all flesh. He says to his dependent, needy creatures come to me, the fountain of living waters. Do not forsake me, the fountain and hew out cisterns which will hold no water.

To come, is to believe, trust, hope.

The bride is the church or true friend of God. The bride says, come. All true be lievers, the real friends of God, in every age desire the welfare of mankind. Their de sire and prayer both to God and man is, come Lord come in power and mercy to refresh cleause and save the perishing sinner. And come, O sinner, and taste and see that God God which take away the sin of the world

He that heareth says come. All that wil hear themselves the glad tidings, desire others And he that thirsts for boliness and right

eousness shall be satisfied. And all such characters, who cannot be satisfied with the broken cisterns of earthly possessions, are invited to come to Christ, who gives the wa-

r of life, so as to thirst no more, as he told standing of the scriptures. "This subject e woman at the well of Samaria.

And whosoever will may come. The bles

ags of the gospel are not limited to any cular class or order of men. Gentiles well as Jews are bidden welcome to the or of God, which flows from his throne, an act of free grace.

The chief of sinners have as free an invition as the least. The poor as well as the may come with confidence that they not be cast out. It is offered without ney and without price.

All mankind, of every age and condition. e invited to come and partake freely. That without thinking to purchase or to pay this rich and durable blessing.

And secondly, to make a free use of the el at all times, morning, noon and night; sickness and health; in life and death hey may drink abundantly and without

The water of life has no death in it. Pure water gives life wherever it flows, as the prophet speaks of the river which flowed the threshold of the Lord's

Pure, cold water is sometimes hurtful to when they use it too freely. So of ong water, as it is called by the natives of he forest, too many use it too freely, to their ry. Some bring on an early death by inking of the impure water of intemper ance and excess.

Improvement.

Jon

1. Would God give water so freely and shundantly, all around the world, to comfort and refresh mankind, and yet design no spiral life to the human family? 2 If God did not wish and design to bless

mankind, why did he make them at all.

open a fountain for all, and even invite all 3 If God is sincere in his calls to all to pe to him, will he not finally make them willing to come to him? Why should he them, if he did not desire the happiness

> [For the Christian Intelligencer.] THE SCRIPTURES-NO. 3.

flis rational offspring?

The evidence upon which the authenticity the books of the old and new Testamen is, is both historical and internal. And de this may furnish sufficient proof to my nd to enable me to believe them all, it may il to convince others that every book in the

But it is folly to reject the whole Bible beuse the evidence upon which some particar book rests, does not furnish us with sufgient proof of its divine origin. For myself believe every book in the Bible. The his-bry which it contains I believe to be true ry; the prophecies which it contains I ieve to be true propheies-the morality ich it inculcates I believe to be true moty-and the communications of grace and rey from God to man, I believe to be true lations. And I believe these things bese I conceive that they are supported by er evidence. But another may not posthis evidence and may be led to doubt authenticity of some books or of some gs, which are related in them. But this give him no good reason for rejecting

one should disbelieve some things which related of a particular individual, this is reason why he should disbelieve the moity of the book of Proverbs or the predics of Isaiah. If I should disbelieve that re was ever precisely such a person as Gothis is no reason that I should disbelieve at David was king over Israel. If I should elieve that Moses was commissioned of ind, this would afford no good reason for rejection of Jesus Christ as a teacher sent If I should disbelieve that Solomon eceived the rules of morality which he in-ulcated by extraordinary inspiration, this is argument against their truth, nor any eviace that Jesus Christ was not extraordina-J. W. H. ly inspired.

[For the Christian Intelligencer.]

WAKER TO AN UNIVERSALIST, NO. 3. RESPECTED FRIEND,-1 have received and d thy second letter; and am gratified to and that my "exhibitions of liberality and peculiarly pleasing" to thee, and at it is thy "entire will and pleasure to conthe correspondence," &c. I feel dised, by thy permission, to continue it a t'e louger, because there are still several pects on which I would be glad to know minds of Universalists. They are the

I. What their ideas are concerning regenation or the new birth, as it has ever been pressed upon my mind that no one can be ed without it. Indeed it appears to me t our Saviour's language on this subject is conclusive: "Except a man be he cannot see the kingdom of God. says he to Nichodemus. And to the Phar-es, "I go my way, and ye shall seek me, nd shall die in your sins; whither I go ye not come."

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The apostles also bear ample testimony to same thing, that is, if I understand them. 2. What their views are concerning faith; e, to my understanding, it is that, by, or igh, which we are saved; and since it tadeniable fact, that "all men have not " By grace ye are saved through " Receiving the end of your faith, the salvation of your souls."—Paul.

In what manner they understand that plure word, Hell, and wherein people are ng in considering that the place, or state, minted for the future endless residence or very of those who die without regenera-

on or re-union with God.

4. How they understand the declaration of er concerning the Restitution of all things. And I think I may well query concerning this, since, without doubt, it is the ground work Universalism.

If thou wilt grant my requests in regard the above particulars, I think I shall proand no more questions; but will endeavor give thee my sentiments on all the doctrines anced in all thy communications. For I posed at first, not to make any remarks doctrinal points, until I had done asking estions; and this is the reason that I took notice in my last of what is said in thy st to me " in answer to my second and fifth aragraphs," as noted in thine now before

Nor shall I take any further notice at presof the contents of thy last letter, or thy cond reply to my two fundamental quesns, than just to observe that there are two ressions in it that I do not understand, nd one that gave me some surprise.

The first of those I do not understand, i the second part of thy guide to the under-

you are requested thoroughly to examine, by which you will be induced earnestly to re-ceive or reject the system." The other is in the next paragraph: "I am far from thinking that a person, influenced by the love of God to the practice of holiness, would be prepared to snatch the laurel from the brow of the Author of his salvation."

That which gave me surprise, is in thy third paragraph, where, speaking of my complaining that thou hadst given me no infor-mation in a certain case, I find this expression: "This, however should not be a matter of dispute." Whether we shall get into a dispute or not, I do not know; but it is certain we have not as yet. But these are matters of small importance, and so wishing well to thee in matters of great importance I conclude, remaining thy friend

[For the Christian Intelligencer.]

REPLY OF THE UNIVERSALIST.

DEAR SIR,—Having received your third letter before our personal interview, and finding several questions propounded for my consideration, I will do you the favor of giving them some attention. However, as I count my present labor in writing to you all lost, a few lines will have the same effect as a vol ume would on the same subject.

As to your first question "concerning re-generation" we hold to the generally allowed opinion that 'regeneration' signifies 'reproduc-tion,' -- 'regenerate' 'to reproduce' and if you can bring yourself to believe that you had, or could have had, any part in naturally gene-rating, producing or causing your earthly being, you may, then, as rationally, but no more so, believe that you can act a part in affecting your regeneration.' Note-Our Saviour and his Apostles, never told any man, woman or child, that they should be banished from heaven and happiness, and be endlessly wretched unless they regenerated themselves.

2. Your second question concerns faith.— We hold with the Apostle Heb. xi. 1, that faith is the substance of things HOPED for, the evidence of things not seen," which we believe "is the gift of God" Eph. ii. 8.

3. To your question in what manner we understand the scripture word HELL, I reply we understand it variously. In twelve places in the New Testament viz. Matt. v. 22, 29, 30, and xviii. 9, x. 28 and xxiii. 15, 33. Mark ix. 43, 47. Luke xii. 5, and James iii. 6, the only places in the Bible where the word gehenna, rendered hell, occurs, we understand it, like gehenna, to signify the valley of Hinnom. In other places where the word hell occurs, we understand it to signify the grave or mental affection, such as that from which the Psalmist was delivered-and we think people are wrong in the fact itself in "considering it a state, or place, appointed for the fu-ture endless residence" of one of God's creation, for the scriptures nowhere give such information.

4. In answer to your fourth particular respecting the restitution we understand it as it is found in the context. By turning every one of the Jews from his iniquities and blessing all the kindreds of the earth to which all God's prophets give evidence; yet sir we do not call this alone nor any other part of the Divine testimony, the "ground-work" or foundation of Universalism, but we think not ing ever opposed the doctrine except wickedness and folly, but these shall not prevail.

I have ever considered my time as well, and as agreeably spent in writing on theological subjects, where good can be done, as in any other way; and it was on this principle that I expressed my will to continue the correspondence. But, Sir, I have seen you since and heard you converse. I manifested a will to continue, &c. "should any dissatisfaction remain with an expectation (on your part as I have inquired nothing of you) of obtaining farther light." But as every prospect was lost of benefitting you, on the even-ing of our interview, I withdraw myself from the field of controversy. And with all the benevolent feelings of a friend, I request you to discontinue writing, for I am unwilling to spend my time on so important a subject to

(For the Christian Intelligencer.) THE BENEFITS OF PERSECUTION.

"Blessed are ye when men shall revile you, and ersecute you, and shall say all manner of against you falsely, for my sake." Matthew v. 11.

Persecution is a certain means of building up the persecuted sect. This is a fact of so universal observation, that it long since passed into a proverb, that "The blood of the martyrs is the seed of the church." The persecution, therefore, of any class of persons, is sure to advance their interest; and that which is inflicted on them for the sake of Christ, will ever operate in favor of Christianity. This is one of the means by which God causes the wrath of man to praise him. He overrules the opposition of the enemies to the gospel so as to cause it to spread its benign influence far and wide. Thus the persecution of the apostles caused the church be scattered abroad throughout the regions of Judea and Samaria, and they went every where preaching the word, by which means the number of believers was greatly increased. In like manner, persecution induced the Pilgrims to seek an asylum in the then inhospitable wilds of America, from which beginning have sprung the blessings so highly enjoyed in New England.

To come more directly to scenes relating to ourselves; let us notice some of the bene fits which result from the opposition now manifested to the truth. Universalists have evidently suffered greater opposition than any other denomination in our country, and no doctrine has probably spread with equal ra-pidity. The efforts which its enemies have made to overthrow it, or arrest its progress, have contributed much to its advancement. Perhaps there has never been a work published against Universalism which has not, by the inquiry it has excited, or the sophistry it cantained, caused some to embrace that system The violence with which we have often been opposed in public, has frequently operated powerfully in our favor, by opening the eyes of the people to the beauties of the doctrine of God's impartial love, and the cruelty and practical influence of that of endless misery. This, in an enlightened community, must ever be the effect of abusing those who are known to stand eminent for virtue.

When one of our brethren happens to remove into the vicinity of those who have not been acquainted with Universalists, it is not uncommon for some who would be esteemed very religious to slander and vilify him, and say all manner of evil against him falsely on account of his religion. If this man, how-ever, succeeds in sustaining hunself under the load of abuse which is heaped on him,

until he is able to 'live down' these calumnies by an exemplary life, the injury which was intended for him reverts upon the heads of those who originated and put in circulation the misrepresentations; so that instead of causing him to be considered an evil doer, they fix on themselves the character of slanderers and liars, verifying the proverb-"He that diggeth a pit shall fall therein."

These considerations should encourage us

to bear patiently the injury which is inflicted on us by our enemies, according to the teaching and example of our Lord and Master, remembering that it is a means of extending the influence of the gospel. And we should ever bear it in mind, that it is only that which is said falsely, and for the sake of Christ which has the promise of a reward; and that a life of sterling integrity is the sure and the only sure antidote to slander and misrepresenta Let us then avoid even the appearance of evil, and let our light so shine that others seeing our good works may be led to glorify

[For the Christian Intelligencer.]

Leeds, March 25th, 1830. BROTHER DREW,-I am requested by the members of the First Universalist Society in Leeds to inform you, and through you our friends in general of the success of the cause of truth in this place. It is a subject of great joy and rejoicing to the believers in God's impartial grace in this place, whose harps have been hung on the willows these many years; that notwithstanding the great exertions of Dr. Ely's allies, light is breaking forth in the midst of the powers of darkness and a Society has been organized of over sixty members, and the following officers chosen: - Israel Herrick, Clerk; Levi Foss, Solomon Lothrop, John Francis, Assessurs; William Gott, Simeon Gould, and John Carver, Prudential Committee; Samuel Moore, Treasurer, and Caleb Carver, Callector. Our Society is rather poor as it respects this world's goods, but rich in faith, as we hope and trust. We expect preaching a part of the time the present year.
Yours in the bonds of affection,

ISRAEL HERRICK.

## THE OURONIOLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, APRIL 2, 1830.

A "MISTAKE." The editor of the Maine Patriot of Wednesday accuses us of having made a "mistake" in saying last week that "the Senate refused to pay them [Appleton, Bodwell, Usher and Hill,] for any time." We are as liable as other persons-"neutral" as we are-to make mistakes; and still more liable, we find, to be censured for them, whenever it so happens that we do commit one. In this case, too, we are more than simply censured; he uses language in reference to us which amounts to a charge against our integrity. The editor of the Patriot, we think knows us personally too well to suppose that we could have even a disposition, in the present organization of parties, to depart from " neutrality;" and his contrary intimation therefore seems to us the more unkind. All mistakes which we may commit, if they are regarded as of any importance by orders, we are always ready most cheerfully to correct-but we do think it is no more than reasonable that those who charge mistakes upon us should have a care that they do not make greater ones on the very subject of their censures, as the Patriot has done in this case. The statement above alluded to we gathered, as we now think, from the Portland Courier-a paper "neutral" like our own. It was confirmed to us too by a member of the Legislature, as we understood him in conversation; and without noticing any thing to the contrary we gave it according to what we supposed to be true at the time. Moreover, the Argus is correct in its truly honorable and charitable supposition, that the doctrine contended for throughout by the eight democratic republican Senators, viz. that the four gentlemen alluded to were no more Senators than spectators at the Senate board,naturally led us to conclude, as a matter of course, that they would refuse to "pay them for any time" as Senators. For it did appear to us that agreeing to pay them even for one day would amount to an acknowlodement that they were Senators -a doctrine which had been uniformly resisted by the eight democratic republican Senators. The Patriot says:

"The Senate did not refuse to pay the "illegitimates" for any time, but was willing to make up their pay till the time when the unanimous opinion of the Supreme Court was received, declaring that they were not

legally elected." It is true that the Senate did not refuse to pay them for any time; but it is a mistake greater than we committed, to say it was willing to make up their pay till the time when the unanimous opinion of the Supreme Court was received. This was "received" March 2d. The Senate voted to pay them up to Feb. 11. The Committee of conference reported to both Houses that they should draw pay up to March 2d. The House agreed to this amendment, but the Senate did not .-The Senate adhered to its former vote to pay the m up to Feb. 11-the time when the opinion of the Judges in answer to Mr. Hall's questions, was received, (which would allow Mr. Hill pay for travel and attendance : day or two, and the York gentlemen eight days:) whereupon the House reconsidered its former vote to allow them pay to March 2, and passed an amendment providing for their pay up to the very end of the Session In this disagreement the thing ended. Our mistake related to the travel and one, or perhaps two days, attendance of Mr. Hill, and eight days of the York gentlemen; the mistake of the Patriot embraces nincteen days more than the Senate agreed to pay them for .-But as the editor of that paper is not " neutral," we have no right to censure him for this mistake or to ask him to correct it.

SNOW STORM, -- An unusually severe North-Eastern snow storm was experienced in this region on Friday last, commencing in the morning. The wind was high as almost to deserve the diguified name of hurricane, and continued with unabated violence until Sunday morning. The snow fell incessantly until Saturday morning, and, driven into piles, obstructed the roads so at to render travelling difficult. The western mails of Friday and Saturday evenings did not arrive until the middle of the next days. It is difficult to say what depth of snow fell, as it was so much driftedprobably not less than twelve inches on the level. This was the most serious snow storm that we have had during the past winter-verifying the old maxim "Winter never rots in the sky." So far is the spring advanced however, that very soon after the clearing up of the storm, the snow for the most part disappeared.

The expense of supporting the government in Massachusets for the last year, which is said to be a fair average, was \$293,942,45, being \$49,455,50 more than the expenditures of the five other New England States united. The great cost of government in Massachusetts may in one respect be owing to the army of Legislators which meet twice a year. The Legislature of that State is the largest of any government in the world. There are but 27 members in the Legislature of Louisiana; and for aught we know the public business is as well transacted there as in the Massachusetts Legislature of 500.

The Military Committee of the U.S. Senate has reported a bill, as it is said, making an appropriation of \$420,000 for the payment of the Massachusetts Claims. Maine is entitled to one third of what may be obtained.

The Secretary of the Navy recommends that the officers of the Navy hereafter consist of one Vice Admiral with a salary of \$8000,00 when at sea or \$4,500 when at home; two Rear Admirals, each \$5,500 salary sea pay or \$4,000 shore pay; thirty Captains, each a salary of \$2,000 while on shore, or when at sea those commanding a squadron of 200 guns, \$6,500-those commanding a squadron mounting less than 200 guns, \$4,500,-those commanding a ship of the line \$4,500.

The quantity of Salt manufactured in the United States annually is about 4,000,000 bushels, the average price of which at the works is 45 cents per bushel, making a value of \$1,800,000. The quantity imported for home consumption is \$4,274,051 bushels.

R. C. Vose, Esq. has been re-appointed Clerk of the Judicial Courts for the county of Kennebec, by the Judges of the Supreme Court.

Another attempt to elect a Representative to Congress for the Eastern District in this State will be made on Tuesday next. The candidates are "plenty as blackberries"-among whom are Leonard Jarvis, J.G. Dean, S. Upton, Phillip Morril, and Charles Lowell. Why not choose a Poet? Cannot one be found in Hancock county? Congress, we believe, has no Poet Laurente. It needs some one to sing the perils of storms, and the rescuing of kittens.

Zion's Advocate says "Mr. Harvey, the Jackson candidate, is chosen Governor of New-Hampshire in opposition to the present incumbent, Mr. Upham." It will be news to the people of New-Hampshire, that Gen. Upham is the present incumbent, or that Mr. Harvey was run in opposition to Gov. Pierce.

Accounts of the destruction occasioned by the "line gale" on Friday last are daily coming to hand. The storm commenced and terminated about six hours carlier in Boston than in this place. All the bridges connecting Portland with the main land, excepting one, were destroyed; every wharf was injured and several ressels sustained damage. North east storms we believe always commence at the south west.

Gen. Ripley, Representative in Congress from Oxford county, has resigned his seat in that body.

The Report of the Committee of Congress on Indian Affairs attributes all the difficulty the Government has been called to experience with the Cherokee Indians to the influence of the Missionaries amongst them.

The upper and centre bridges across the Sandy River in Farmington were carried away by the freshet on the 18th ult. The bridges were expensive.

The ice in the Kennebec "cleared out" at this place vesterday. The river is now navigable. Last year the ice left us March 18th.

Col. Johnson's late Sunday mail Report has been printed in Boston and several other places on elegant white Satin. Copies sell for \$2 each.

TO CORRESPONDENTS.

The contributions of our Portland friend "CLEMENria," to whom we are indebted for one favor in the form of a communication, are respectfully solicited. Several articles now on file shall be published as soon as we can find room for them.

Br. Murray's Sermon is received and will appear in

[From Merchant's Hall Books.]
THE STORM IN BOSTON.

Early this morning [Friday] a snow storm commenced with the wind about S. The pilot boat Hornet, in the bay, run in and anchored inside of Point Alderton, very dark. and a thick snow storm-soon after the wind veered to the E,-she parted her chain cable, and run up to town and into dock about 7, A. M. At 9 the wind increased to a gale, and blew violently for several hours—the height of it from ENE. The tide rose to an uncommon height-the wharves were overflowed for several feet, and large quantities of lumber, wood, thids, of molasses, logs of mahogany, casks, barrels, staves, &c. were removed in various directions, into the docks, &c. The platforms on the principal wharves were ripped up by the seu, removed from their situations, broken to pieces, &c. Many wharves received considerable damage, and the buildings in the immediate vicinity of the wharves were filled with water. The damage sustained by the shipping was not so great as was anticipated.

The English packet brig Emily, drove from her anchors in the stream, against Hancock's wharf, stove nearly all her stancheons on the starboard side, and received considerable

Schr. Planet, of Bucksport, from Charless ton, in India wharf dock, carried away bowsprit, &c.

Schr. Peace & Plenty, of and from Mar-blehead, cargo logwood, coffee and fish, at the end of India wharf, stove her side, filled with water and sunk.

Sloop Packet, of and from Newburyport, in Central wharf dock, carried away her mast and howsprit. Several others received trifling damage.

Schr. Gen. Stark, from New York, anchored at 2 o'clock this morning, abreast of Spectacle Island, rode out the gale, without damage and came up to town this afternoon.

Schr. Banner, of the Mercantile line of New York packets, parted her cables in George's Island roads, and came up to town about noon, run into Mercaptile wharf, foul of sloop Annawon, and received trifling dam-

Schr. Romp, of Boston, at anchor in the stream, parted both cables and drove ashore at South Boston.

Capt. Kelley, of the Emily, from Halifax, arrived last evening about 12 o'clock, informs

us that he saw last evening, a barque standing in, answering the description of the Pa-cific, daily expected from Liverpool, and when last seen was within about six miles of Scituate; at the same time saw an inward bound ship between her and Cape Cock The night was very dark. Fears are entertained for the safety of the above vessels.

Ригалента, March 22. -- We learn, with deep regret, that William Miller, Jr. Esq., а young lawyer of this city, who enjoyed a valnable reputation in every respect, was killed yesterday, at Naaman's Creek, on the borders of Delaware, in a duel with Lieut. Charles G. Hunter, of the U.S. Navy. It is said that Mr. Miller died on the spot, the ball of his adversary having perforated his lungs. This melancholy catastrophe has excited great sensation.—Nat. Gaz.

An arrival at New York from Liverpool, is the bearer of London papers to the 15th Feb. but they furnish no news of importance. It is mentioned, that our Minister Mr. McLane, continues to have frequent interviews with the British Cabinet; and that some change in our relations, favorable to Commerce will probably be brought about through his labors.

The appointment of Col. Joshua Carpenter to the office of Collector of Customs for the District of Penobscot and Inspector of the Revenue for the port of Castine, has been confirmed by the U.S. Senate.

Mr. Isaac Waters has been removed from the office of Appraiser in the Custom-House of Boston, and John Crowninshield, Esq. of Salem, appointed in his stead .- Maine Inq.

MASONIC.—We understand that the installation of the Hon. Edward Livingston, as Grand High Priest of the General Grand Royal Arch Chapter of the United States, vice De Witt Clinton, deceased; and of the Hon. Joel R. Poinsett, as deputy Grand High Priest of the General Grand Chapter, will take place by commission, in the City of Washington, on Saturday the 3d of April next.—Nat. Intel.

MARRIED, In Bath, Capt. John Patten to Mrs. Mary R. P. In Minot, Mr. Charles Parker to Miss Dianna Drake.

In Hallowell, Mr. John Couch, aged 67, a revolu-

tionary soldier and pensioner.

In Paris, Thomas Webster, Esq. aged 37. Miss Emily Cooper, aged 20.

In Bangor, Miss Betsey Minot, aged 72.

In Brunswick, Samuel Chase, Esq. aged 56. Miss Elizabeth Chase, his sister, aged 64. The wife of Mr. David Linsont.

David Linscot.
In Portsmouth, Mr. Philip Clear, aged 91, a revelutionary pensioner.
In Washington, Mrs. Cornelia L. Ridgely, consort of Commodore Ridgely, of the Navy, and grand daughter of the late Chancellor Livingston.

LIST OF LETTERS

Remaining in the Post Office at Gardiner, Maine April 1st, 1830.

Rebecca W. Atwell, Zechariah Anderson, Lohn Range M'Manus, S. James M'Manus, S.

Zechariah Anderson, John Bran, Epaphrus Bryant, Emily H. Ballard, William Blanchard, Franklin Muzzy, Samuel Noble, Nathaniel Newell, Samuel Newcomb William Craig, Abel F. Cole, Joseph Carol, Jacob Pratt, Catharine Purrington Edward Preble, Jeremiah Pote, James Phela Charles C. Quincy Silas Church, Jonathan Copp, Paul Dyer, William Day, 2, John A. Rollins, William H. Robin George W. Snow Hannah Snell, 2. Mordecai Ellis, Susan M. Fulmer, Henry Foy, James Fogg, John P. Flagg, 2, Lydia H. Smith, David Flagg, 2, David Flagg, Jr. Kezjah Gray, Elibridge Gerry, Samuel Glitten, James Garland,

Albert Church.

Sarah Garland,

Ira B. Gray, Reuben Griffin,

Edward Jarvis

April 1.

Jona. Stevens. Zebulon Sargent, Samuel Springer, 2. Wm. C. Stinson, Mahala Smith, Parker Sheldon, 2. Peter Vigoureux, Eleazer Wells, Aaron A. Wing, William G. Warren Ivory Wakefield, Nathaniel Webber, Stephen Harding, Timothy R. Hartwell, Elizabeth Jewell, Stephen Webster, Timothy D. Wiggin-Nathaniel Warren, P. W. Whitcomb,
J. W. Willard,
Dominicus Wakefield, Jr.
Fimothy Wood.
SETH GAY, P. M. Thomas Lewis, Widow Hannah Libby,

THE subscriber respectfully informs the inhabitants of Gardiner and vicinity, that he will open his School for young Ladies and Gentlemen, in this village for the season, in the old Masonic Hall, (so called) on Monday the twenty-sixth of April next. Instruction will be given in all the branches commonly taught in public Schools, viz. English Grammar, Arithmetic, Geography, Penmanship, Rhetoric, History, Geometry and Algebra, and the Latin and Greek languages.

Terms of tuition from \$3 to \$4,50 per quarter.
While he solicits the patronage of the public he humbly and thankfully acknowledges all past favors.

GEO. C. WHITNEY. SCHOOL.

Gardiner, April 2, 1830.

For publishing by subscription, the Works THE LATE REV. JOHN BISBE, PROPOSALS Portland, Me. WITH A SKETCH OF HIS LIFE.

IN offering this work to the public, it seems necessary to use the confidence of the denomination of christians of which he was a distinguished and efficient member, and that "his praise was in all the churches." He was well known to the companyity in general, and his talents. well known to the community in general, and his talente, crudition, zeal, and piety, in clearly stating, logically and learnedly defending and illustrating the truth, moral excellence and purity of the Christian Religion, by his conversation, his preaching, and his example, are well remembered by all who enjoyed his society or his ministerial labors.

ninisterial labors.

Of the work here proposed, it needs only to be renarked, that it will comprise biblical history, the disinguishing doctrines and precepts of the Gospel, and
he practical duties of christians, together with some
stagistics of difficult passages. spositions of difficult passages.

It is devoutly and truly desired, that wherever this

It is devoutly and truly desired, that wherever this proffered volume may be received and read, the ordinary ministration of the word of his may also be enjoyed. But should this be the case, it will readily occur to all who are friendly to the diffusion of religious knowledge, and the building up of Zion, that a work of this description will be a valuable acquisition to the library of every student of the Holy Scriptores, and the centant companion and daily source of spiritual atrength to the plous and devout family circle.

\*\*CONDITIONS\*\*

The proposed work will comprise a volume of about

CONDITIONS.

The proposed work will comprise a volume of about 500 pages, will contain a Seetch of the Author's Life, written by an intimate friend; about 35 unpublished Sermons; some Expositions of difficult passages of Seripture; a few pieces of Poetry, and some miscellaneous articles, and will be afforded to subscribers, full bound, at \$2.00 per copy.

It will be printed on good paper, with small picatype, and put to press as soon as a sufficient number of subscribers is obtained to defray the expense of publication.

Agents who will become responsible for six copies shall be entitled to the seventh, and in the same propor

tion for a greater number.

03-Persons holding subscription papers, will please return them to the Editor of the Argus.

Portland, by the first of June next.

Portland, March, 1830.

#### POETRY.

Spring, where are you tarrying Why are you so long unfelt? Winter went a month ago, When the snow began to mele

am coming, little maiden, With the pleasant surshine I With the honey for the bee, With the blossom for the tre With the blossom for the tree, With the flower and with the Till I come the time is brief.

I am coming, I am coming! Hark! the little bee is human See, the lark is soaring high In the bright and sunny sky; And the gnats are on the wing-Little maiden, now is Spring!

See, the vellow catkins cover And on mossy banks so green Starlike primroses are seen; And their clustering leaves below White and purple violets blow.

Hark! the little lambs are bleating; And the cawing rooks are meeting And the cawing rooms are need in the elms, a noisy crowd; And all birds are singing load; And the first white butterfly in the sun goes flitting by.

Little maiden, look around thee! Green and flowery fields surround thee. Every little stream is bright; All the orchard trees are white: And each small and waving shoot Has for thee sweet flower or fruit.

Turn thy eyes to earth and heaven! God for thee the Spring has given; Taught the birds their melodies; Clothed the earth and cleared the skies; For thy pleasure or thy food—
Pour thy soul in gratitude!
So mayst thou 'mid blessings dwell Little maiden, fare thee well!

FOR FAMILY WORSHIP. Saviour of them that trust in Thee,

Once more, with supplicating cries, We lift the heart, and bend the knee, And bid devotion's incense rise. For mercies past we praise thee, Lard, -the hopes of heaven

Thy helping arm—thy guiding word—
And answer'd prayers—and sins forgiven. Whene'er we walk on danger's height, Or tread temptation's slippery way, Be still—to steer our steps aright, That word our guide—that arm our stay.

Be ours thy fear and favor still, United hearts, unchanging love; No scheme—that contradicts thy will, No wish that centres not above.

And since we must be parted here, Support us when the hour shall con Wipe gently off the mourner's tear— Rejoin us in our heavenly home. when the hour shall come

CO GRESSIONAL ELOQUENCE.

The following is an extract from a late Speech of Mr. Holmes, of Maine, in the Senate of the U. S.

I well remember, though I was then but a child, that one of the companies of that regiment was raised in my own neighbourhood, the old county of Plymouth. They were fine young men, the sons of independent yeomen, were easy and safe at home. But the cries of their suffering brethren of the West reached them, and their patriotic souls arose. They were led off (I never shall forget it) by an officer by the name of Warren, in whose veins circulated the blood which was kindred to that of another Warren, who had previously, at Bunker's Hill, poured out his as an offering to the infant liberties of his country He was a brave and elegant officer. They marched; they joined St. Clair's army and were in the fatal battle. They did not run at the first fire, as some of the troops in that engagement did. They fought as New-England troops always fight-arm to arm, and breast to breast. They fell-every man of them! Not one officer or soldier of that brave company ever returned to bring back the fatal tidings! Their bodies were left a prey to the wolf and the vulture; their bones are now bleaching in the forests and memory of such self-devoted patriots? And by whom? By Missouri. And pray, at this eventful crisis, where was Missouri? In the cradle of her existence? No, not even there. The province of a foreign despot. This is the unkindest cut of all-the most uncharitable.

The following is an extract from the Speech of the Hon. Felix Grundy, delivered in the Senate of the U. States, Feb. 29, the resolution of Mr. Foot being under consideration:

I thank the Senator from Missouri, for all the kind feelings he has manifested towards the ancient sufferings of the West. Sir, they were great. I know it. I need turn to no documents to tell me what they were; they are written upon my memory a part of them upon my heart. We honored men you see here, are but the remnants, the savings, the wreck of large families lost in effecting the early settlement of the West. If I look to the right or to the left, and all around, I see mementoes of ancient suffering and woe. Ask my colleague (Gen. Desha) who sits near me, what he remembers. He will tell you. that while his father was in pursuit of one party of Indians, another party came in and murdered two of his brothers. Inquire of yonder Governor of Arkansas, Mr. Pope) what became of his brother-inlaw, Oldham? He will tell you, that he went out to battle but never returned. Ask that honorable Representative (Mr. Wickliffe) where is your uncle, the gallant Hardin? He was intrepid enough to carry a flag of truce (under the direction of the Government) to the hostile savages. They did not know the sanctity and protection which the flag of peace threw around him. and they slew him. If I turn to my old class mate and friend, (Mr. Rowan) one of the ancient sons of the wilderness, now a grave, and wise, and potent Senator, I am reminded of a mother's courage and intrepidity; and who she rescued from savage hands, when in the very grasp of death,

Mr. President: I was too young to participate in the dangers and difficulties of

my country; -but I can remember when | manly and successful opposition to some | death was in almost every bush, and every thicket concealed an ambuscade. If I am asked to trace my memory back, and name the first indelible impression imprinted on it, it would be the sight of my eldest brother bleeding and dying under the wounds inflicted by the tomahawk and scalping knife; -another and another went in the same way. I have seen a widowed mother plundered of her whole property, in a single night; from affluence and ease repoverty in a moment, and thereby compelled to labor with her own hands, to educate her last and favorite son, who now addresses you.

The following is the close of Mr. Webster's second Speech on Mr. Foot's resolution :

I profess, sir, in my career hitherto, to have kept steadily in view the prosperity and honor of the whole country, and the preservation of our Federal Union. It is to that Union we owe our safety at home, and our consideration and dignity abroad. It is to that Union that we are chiefly indebted for whatever makes us most proud of our country. That union we reached, only by the discipline of our virtues, in the severe school of adversity. It had its origin in the necessities of disordered finance, prostrate commerce, and ruined credit. Under its benign influences, these great interests immediately awoke, as from the dead, and sprang forth with newness of life. Every year of its duration has teemed with fresh proofs of its utility and its blessings; and although our territory has stretched out, wider and wider, and our population spread farther and farther, they have not outrun its protection or its benefits. It has been to all, a copious fountain of national, social, and personal happiness. I have not allowed myself, sir, to look beyond the Union, to see what might be hidden in the dark recess behind. I have not coolly weighed the chances of preserving liberty, when the bonds that unite us together shall be broken asunder. I have not accustomed myself to hang over the precipice of disunion, to see whether, with my short sight, I can fathom the depth of the abyss below; nor could I regard him as a safe counsellor in the affairs of this Government, whose thoughts should be mainly bent on considering, not how the Union should be best preserved, but how tolerable might be the condition of the people when it shall be broken up and destroyed. While the Union lasts, we have high, exciting, gratifying prospects spread out before us, for us and our children. Beyond that I seek not to penetrate the veil. God grant that, in my day, at least, that curtain may not rise. God grant that on my vision never may be opened what lies behind. When my eyes shall be turned to behold, for the last time, the Sun in Hoaven, may I not see him shining on the broken and dishonoured fragments of a once glorious Union; on States dissevered, discordant, belligerant; on a land rent with civil feuds, or drenched, it may be, in fraternal blood! Let their last feeble and lingering glance, rather, behold the gorgeous Ensign of the Republic, now known and honoured throughout the earth, still high advanced, its arms and trophies streaming in their original lustre, not a stripe erased or polluted, not a single star obscured-bearing for its motto, no such miserable interrogatory as-What is all this worth? -- Nor those other words of delusion and folly-Liberty first and Union afterwards!-but every where spread all over in characters of living light, blazing on all its ample folds, as they float over the sea and over the land, and in every wind under the whole heavens, that other sentiment, dear to every true American heart-Liberty and Union, now and forever, one and inseperable!

IMPRISONMENT FOR DEBT. The following affecting story (saith the N. York Daily Sentinel,) is extracted from an excellent article on this subject, which appeared in the Commercial Advertiser some two or three years ago. Aggravated cases of this kind have frequently come under our personal observation. Indeed, they occur daily in almost every State in the Union. Yet, with shame be it spoken, individuals are to be found who advocate the barbarous policy! May the time speedily arrive when our merciless Shylocks shall be prevented from wreaking their vengeance on those whom misfortune or necessity might place in their toils. - Bost. Com.

"A very worthy man, who was much respected as a man of singular intelligence, for one in the humblest walks of life, and of great industry, who supported his family, consisting of a wife and three children, on a piece of leased land, unfortunately became indebted to a merchant for \$500. The causes which led him to become a debtor were these. His brother, the mate of a schooner, about to sail to some one of the West India Islands, purchased this amount of goods for what is termed his adventure; in order to procure which, he signed his brother's notes as his security. The vessel was lost. Mr. Coffin, for that was the man's name, called on the merchant, and while he stated his disposition to liquidate this immense debt, so unexpectedly devolved upon him, begged the merchant to show him every indulgence. This was acceded to, and he gave five notes for \$100 each, to be paid during two years.

" A series of misfortunes resulting from sickness in his young family; the feeble state of his wife's health; and loss of cattle, prevented him from paying even the interest on these notes, and the merchant had set them down as debts of no present value. Unfortunately, Mr. Coffin had offended the great man of the village by

measures which he had proposed in one of the town meetings, in the conducting of which he had long reigned without a shadow of opposition. Irritated that one so poor should have thwarted him in his favorite pursuits, he determined on his punishment. The 'squire, the next visit ne made to the town, called on the merchant and stated to him, that as he had some dealing with Mr. C. he would purchase the notes in his possession, and offered \$125 for the five notes, which was accepted. The 'squire felt that the enemy of his greatness was now in his power. He therefore commenced suits on his five notes, and recovered judgment on five of them. Two executions were without delay levied on his goods, which were instantly sold; all of which did not more than pay for the principal, interest and cost of the two judgments. Having despoiled his home, notwithstanding the severity of the weather, (it being November,) on the third execution he sent him to jail, which was some miles from his village, without the knowledge of his wife, who had, on breaking up of their house, hired herself to a farmer as a weaver, and instead of wages was permitted to keep her children with her. The firmness of Mr. Coffin's mind sustained him until he was shut up in the cold and dreary room assigned him in his prison. At the keys were passing the bolts of the outer door, he set on a bench in all the depth of wo and mental anguish. He was conscious of having committed no crime; he had wronged no man; he had made no resistance, he had uttered no complaint when his property was taken from him, for this was the right of his creditors; he still possessed health and vigor, and was as willing as he was able to work as a laborer for the maintainance of his wife and family, and the payment of all his debts; and although divested of home, he retained his liberty and the power of retrieving his former sources of comfort and independence; but now he was in prison, the place of confinement for those who warred against the laws of God and their country; but he felt that he had not deserved to be classed or treated as one of these; and full of these bitter reflections, he who had never sworn before now cursed the country that could legalize the tyranny now inflicted upon him. The gloom of his mind gathered darkness as the night advanced, and the severity of the cold gave increased force to the fierce resentments and the keen sufferings which alternately possessed his breast. The watches of that long night of misery were passed in meditating revenge at one moment; then sickening to the very heart at the helpless state of his family, and the disgrace of being a pris-Years could not have wrought such oner. deep furrows in his high forehead, as appeared in the morning after that night's apprisonment. His wife on the next day, leaving her two youngest children with the farmer, with her two eldest reached the town in which the prison was situated; but her presence did nothing towards calming the mind of Mr. Coffin, and yet this attachment on her part was what he cer-Mrs. Coffin hired herself as a servant

tainly desired and expected. to a neighboring family, and with her children, made frequent visits to the prison, where her attempts to relieve the misery of his confinement, frequently aggravated the grief and suffering she would have perished to have lessened. He gradually, however, recovered the tone of feeling natural to him, and at the end of thirty days, he had no doubt he should be released, as he, having nothing, could take the oath of insolvency, without question from any one. His release, however, was far from the intention of the offended great man of the village, and the day of his release was the day of his confinement on the fourth execution; but, to make an end of this tale of wo, Mr. Coffin's spirits sunk in prospect of a winter's confinement in a cold, damp and cheerless prison. His wife saddened at the sorrows of her husband, and became sick; one of the children with her died, and the mother weighed down with anxiety and grief, soon followed her child to that peaceful tomb

" where the wicked cease from troubling, and the weary are at rest."

"It was when the selectmen of the

Parish found Mr. Coffin's three children in the almshouse that they instituted an inquiry into the increase of pauperism, and town expenses. The spuire was censured, and he, fearing he had carried his resentments so far as to injure his popularity, affected great moderation, and with astonishing liberality, agreed to release Mr. Coffin and permit him to pay the amount of the execution he yet held in his hands, when he should be enabled so to do. One of the selectmen went down to town with the good news of release. On opening the prison door, he found the once hale and hearty Coffin, a broken spirited, broken hearted man; and so far from being able to support his family, it was found necessary to place him in their alms-house which held his children. He was confined with a chronick rheumatism consequent upon his confinement in the cold prison, and his decline was very rapid, accompanied with great bodily suffering. The minister of the parish at one of his last visits, urged him to prepare for the departure of his spirit, which was near at hand; to forgive his enemies, and be at peace with God. He replied, I wish to die; but to forgive my enemy, for I have but one, alas! I cannot. But, said the minister, Jesus, who prayed for his enemies, hath left us an example that we should follow his steps. His reply was, Yes, Jesus was God; but I am a poor, miserable, oppressed and ruined man."

Modesty of the Wise .- A French writer remarks, that "the modest deportment of those that are truly wise, when contrasted with the amusing air of the young and ignorant, may be compared to the different appearances of wheat, which; while its ear is empty, holds up its head proudly, but as soon as it is filled with grain, bends modestly down, and withdraws from observation.

The amiable Mrs. Ann Letitia Barbauld, the celebrated authoress, and the composer of so many sublime and beautiful Hymns, so justly admired by all lovers of devotional poetry, was a firm believer and advocate of the doctrine of Universal salvation. She says, "The age which has demolished dungeons, rejected torture, and given so fair a prospect of abolishing the iniquity of the slave-trade, cannot long retain among its articles of belief, the gloomy perplexities of Calvinism, and the heart-withering perspective of cruel and never-ending punishment."

Archbishop Tillotson, Dr. Thomas Burnett, Chevalier Ramsay, Wm. Law, Mr. Wm. Duncombe, Sir George Stonehouse, John Henderson, Bishop Newton, Dr. Hartley, Dr. Priestly, Dr. Brown, and a host of other worthies whose names stand high on the roll of merited fame, were Universalists .- Gospel Adv.

TO STONE MASONS.

SEALED PROPOSALS will be received until the 12th May next for the erection of such bank-walls on the lands of the United States in Augusta, as may be required—said walls to have one fair face, to be laid in Thomaston Lime Mortar and in a workmanlike manner; all the stones of said walls to be of fresh colour, no dark coloured stones to be used in the faces of aid walls-and the whole work to be neatly pointed The walls will probably be from 5 to 9 feet in hei and from 18 to 30 inches in thickness. Proposals state the price per superficial foot, measured on the face of the work. Payment to be made, when the work is

Proposals (post paid) will be received at the Arsenal in Augusta. Augusta, March, 1830.

SCHOOL FOR UNIVERSALISTS.

THE great increase of this denomination of christians within a few years, and the frequent additions now making to it, both of individuals and societies, render it highly desirable and even necessary, that an Academy should be established, for the benefit of ne order. This subject was laid before the last General Con-

vention and met their unanimous approbation. Convention was of the opinion that it ought to be located in the vicinity of Boston for the purpose of ac commodating the greatest number. The place named by the Convention was Wolurn. A large and respectable society of Universalists has grown up in that town within three years and is now increasing. They sup-port preaching constantly, and last season erected a neat and convenient meeting house, so elevated as to have a high basement story, under the whole of it, de-signed for a school room. The expense of finishing the room will probably be six hundred dollars. It will accomodate when finished two hundred scholars.

The society, on account of their recent great expenses, feel unable, at present to finish the room; and as the public sentiment scens to demand the immediate establishment of an Academy, they have concluded by the advice of the ministers of this vicinity to endeavor to raise by subscription a sum sufficient for the purpose. The proprietors will cheerfully give a lease of the

and fitted up for a School. Those friendly to the cause propose to raise the money on the following terms:— 1st. Every person who shall subscribe five dollars or more, shall have a right to vote himself, or by proxy, in the election of a board of Trustees.

2d. As soon as a sufficient sum of money shall be subscribed, a meeting shall be called, and due notice given for the choice of Trustees, whose duty it shall be 3d. If more many should be School, &c. &c. 3d. If more money should be raised than is expended in finishing the Roem, it shall go to establish a permanent fund for the benefit of the Institution. Woburn, March 20, 1830.

NOTICE.

THE subscriber respectfully informs the gentlemen and ladies of Gardiner, Hallowell, and Angusta, and the vicinity, that he still continues to carry on his business opposite the Gardiner Hotel, in all its various branches, viz. Steaming and Cleansing all kinds of Woollen Clothes, Colouring Silks and Craper, and removing spots of all kinds. Carpets and Table Cloths dressed, &c. &c.—And while he solicits the patronage of the public he humbly and thankfully acknowledges all past favors. All orders promptly attended to. N. B. Satisfaction given or no pay received.

N. B. Satisfaction given or no pay received.

DANIEL H. JOHNSON.

Gardiner, March 18, 1820.

WANTED,

OR the season, beginning April 15th next, an active young man of good habits capable of taking care of a Clap-board Machine and Saw Mill, for whose services fair and generous further information apply to EBENEZER STEVENS. services fair and generous wages will be given. For

Montville, March 1, 1820.

NOTICE.

JOHN SOULE has taken a house in Augusta, near the west end of Kennebec bridge, and has good accommodations for Travellers and Boarders. Good attention will be paid to those who favour him with their patronage.
Augusta, March, 10, 1820.

SCHOOL.

THE subscriber respectfully informs the inhabitants of Gardiner and vicinity, that he will open his School for young Ladies and Gentlemen, in this village for the seas on, in the old Masonic Hall, (so called) or Monday the twenty-sixth of April next. Instruction will be given in all the branches commonly taught in public Schools, viz. English Grammar, Arithmetic, Geography, Penmanabip, Rhetoric, History, Geometry and Algebra, and the Latin and Greek languages.

Terms of tuition from \$3 to \$4,50 per quarter. GEO. C. WHITNEY. Gardiner, March 10, 1830.

THEOPHILUS P. CHANDLER, ATTORNEY AT LAW, GARDINER.....(Me.) (Office near the Bank.) Doc. 1, 1829. 49

HAYNE'S & WERSTER'S SPEECHES, HE celebrated Speeches of Messrs. HAYNE, of South Carolina, and WEBSTER, of Massachuby P. SHELDON, at the Gardiner Bookstore.

March 10. INSURANCE AGAINST FIRE. THE Subscriber, Agent of Manufacturers' Insurance Company, in Boston, will insure Houses, Stores, Mills, &c., against loss or damage by Fire. E. F. DEANE. Gardiner, Nov. 21, 1829.

GEO. EVANS AND EBENEZER F. DEANE,
Counsellor and Attorneys at Law,

AVE formed a Copartnership, and will attend to the business of their profession at the office lately occupied by the former, in Gardiner. Oct. 1829.

TO PRINTERS. FOR SALE at this office a second hand Ramage Printing Press. March 11.

PRINTING Of all kinds executed with neatness at this Office.

PROSPECTUS. ARSH, CAPEN & LYON, propose to pul

MARSH, CALER Periodical work; entitled THE UNIVERSALIST EXPOSITOR and in pursuance of this purpose, they have engage Hosea Ballou, and Hosea Ballou, 2 EDITORS,

While so many Universalist Papers are already while so many conversance rapers are alread circulation, what is the need, it may be asked, of other publication on their plan! We answer, Me for we heartly concur in what appears the compared to the control of the c

for we heartily concur in what appears the consopinion, that those Papers are so conducted as to be form, with much success, all the service which naturally comes within their sphere.

But it should be remembered that they are not acced to all purposes. There are subjects, and those high importance, that cannot be advantageously exhibited in a popular weekly paper, devoted to the paing events and immediate concerns of the day, and of conferred, like other newspapers, to perish in the parameters. ing events and immediate concerns of the day, and suffered, like other newspapers, to 'perish in the usi And it is thought that our denomination, now so a extended and fast increasing, needs some public of convenient form, as a safe depository for the labored Essays, for systematic Disquisitions on trine, and for occasional Reviews of such Works as

trine, and for occasional Reviews of such Works as peculiarly interesting to Universalists.

Accordingly, the Universalist Expositor is propote answer this purpose, without interfering with usual course of our Weekly Religious Journals, without superseding their use. Its distinct characteristics and the control of the course of the cour without superseding their use. Its distinct character may be sufficiently understood from the following plant will consist chiefly of

Dissertations on several points of Billical Literatus Critical Interpretations of Texts; Explanations of Scriptural Phrases and Subjects Doctrinal Discussions; and Expositions, both illustrative and historical, of Research

ligious Truth in general.

Such are its principal objects. It will, however
contain, when occasion shall demand, Reviews of R
ligious Works, and, at times, such sermons as shall judged of lasting, as well as of immediate The embellishments of Poetry will not be a lected; of which the best original pieces who sources afford, will be selected for

Of such a work the language should be centhe style at once plain and engaging. How attain to these excellences, remains to be provided by the style attain to these excellences, remains to be provided by the style of the style ty that of the most respectable Reviews printed country. And we indulge the hope that the exc country. And we indulge the hope that it both of the pen and of the press, will be s dishonor our attempt; and that by opening of investigation, and by more thoroughly ex-which have been already surveyed, our we the means of increasing the number tify that the Father sent the Son to be the Sac

CONDITIONS.

I. The Universalist Expositor will be pashed in Numbers, stitched in printed covers, continued in Numbers. ing sixty-four pages each, on superior paper, and

Small Pica type.

II. It will be published on the first of every or mouth, making six Numbers in the course of the cat Two Dollars per annum, payable on the defin the first number.

III. The first Number will appear on the first

III. The first Number will appear on the first June next, if sufficient encouragement is tecrical.

IV. Any person becoming responsible for six as scribers, shall receive the seventh copy gratis.

N. B. The Publishers hope to obtain a patron sufficient to enable them to pay for such original co sufficient to enable them to pay for such originations as shall be received and inserted

Editors who are friendly to the proposed wark, we promote its interests, and the cause to which it is to levoted, by giving this Prospectus an insertion in the papers.
Subscription Lists must be returned by the for

May. All Communications must be authorsed paid) to MARSH, CAPEN & LYON, 362 Walls street, Boston.

STATE LOAN OF \$25,000.

STATE OF MAINE.

Treasury Office, Portland, March 12, 1820

NOTICE is hereby given that proposals will be ceived at this Office until the welfith day of next, for a Loan to the State of Maine, of twenty thousand dollars, which sum the Treasurer of the is authorized and directed to obtain on the faith of State on terms most favorable, not less than par-bursable at the pleasure of the Government after years, with interest not exceeding five per num, to be paid semi-annually at the Treas

I therefore in compliance with the day p by Resolve of the Legislature of the State alorest passed the 11th instant, to obtain said loan, makenown, that those persons or Corporations offering it greatest premium for such loan, or any part of it, sha have the same.

Treasurer of the State of Maine March 17

PUBLISHED twice a month, \$1,25 per annum, a sixteen numbers, can be had for one dollar, rout ted post paid to SAM'L COLMAN, Pertland, Age for Maine.

men

STATE OF MAINE.
COUNTY OF KENNEBEC, SS.
At a Court of Probate held in Augusta, in and the said County of Kennebec, on the second Inday of March, (being the ninth day of so month) A.D. 1820.

A Copy of the last Will and Testament of SHEAFE, of Portsmouth, in the county of Rock and State of New-Hampshire, Esquire, deceatate, with a copy of the Probate thereof, under of the Court of Probate in and for the county ingham, aforesaid, where said Will has been dued and allowed, has been presented to me, the of Probate, in and for said County of Kenny John Fisher Sheafe, one of the Executors there where the country of the Executors there is the country of the Executors the country of the Executors there is the country of the Executors there is the country of the Executors ed, who avers, that said testator had estate county of Kennebec whereon the same Will may be fill rate, and desires that the same will may be fill recorded in the Probate Office for the county reliec, pursuant to the statute in such case

WHEREUPON I DO ORDER, that the of said application of said James Fisher She considered at a Probate Court to be held at A in said county of Kennebec, on the second To May next, at 10 o'clock, A. M. and that n given to all persons interested by publishing in the Christian Intelligencer and Eastern printed in Gardiner, in said county of Kennete weeks successively, at least thirty days previous weeks successively, at least thirty days precon-weeks successively, at least thirty days precon-there be heard, if they see cause, in relation to

Hiere see Heard, if they see caus, some sees.

Given under my hand at Augusta this ninth day March, A. D. 1820.

H. W. FULLER, Judge.

Attest, W. Emmons, Reg'r.

Copy, Attest, W. Emmons, Reg'r.

NOTICE is hereby given, that the subscriber leading appointed Executor of the last Will a Testament of DAVID HOOPER, late of Greene, in the subscriber leading to the subscrib county of Kennebec, deceased, testate, and has under taken that trust by giving bond as the law directs:— All persons, therefore, having demands against the es-tate of said deceased are desired to exhibit the sum for settlement; and all indebted to said estate are re-quested to make immediate payment to BENJ. B. MURRAY, Exect.

Greene, Jan. 11, 1830.

CHRISTIAN INTELLIGENCER.

TERMS.

Two dollars per annum, payable on or before commencement of each volume, or at the time of st scribing, or two dollars and fifty cents if paid with or at the close of the year; and in all cases where penent is delayed after the expiration of a year, interwill be charged. will be charged.

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dered.

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